THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, APRIL 23, 1903 Number 17.

Bade Prof W F 25 aug 03
Pacific Theological Sem

The Visible Kingdom.

The kingdom becomes visible not only in the church, but also wherever men put Christian principles into practice in the relations of man to man. Wherever a man and a woman found a family upon genuine love, it is their privilege to sa that there, in the home and in all the occupations and appointments that minister to its maintenance, is the kingdom of God. So it is with every philanthropy and with all the institutions of education and art that minister to the real life of men. Not less is it true of every business and profession that supplies any actual need or in any way promotes the ends of civilization. Civil government, too, though for indefinite ages to come it may maintain its separation from the church, can have no legitimate purposes other than those of the kingdom. Even now democracy's proclamation that government exists for the good of the governed goes a long way toward identifying its functions with those of the kingdom of God. Whatever, in fact, helps toward the realization of a perfected society belongs to the kingdom. Jesus must reign until He has put all things under His feet. He proposes that His own spirit of love take possession of every instrument and institution in order that they may fill to the full their mission of social good.—George Albert Coe.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:

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"Yes," said the lady, "what is it you wish to hear about?"

"Could you tell us," was the bashful reply, "something about the Lord Jesus Christ?"—R. F. Horton.

Not till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least and faithful also in much. Every day that dawns brings something to do, which can never be done as well again.—James Reed.

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A Talisman.

A man's strength in this life is often greater from some single word, remembered and cherished, than in arms or armor. Looking over the dead on a field of battle, it was easy to see why that young man, and he a recruit, fought so valiantly. Hidden under his vest was a sweet face, done up in gold; and so, through love's heroism, he fought with double strokes, and danger mounting higher, till he found honor in death. So, if you carry the talisman of Christ in your heart, it will give you strength and courage in every conflict, and, at death, open to you the gates of glory.—Beecher.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 23, 1903

SIGNIFICANT MOVEMENTS AMONG THE CHURCHES.

Significant action was taken recently at an Epworth League convention in Montreal, Canada. There were in attendance delegates from all Leagues in the Montreal conference, and the following resolution was unanimously and enthusiastically adopted:

"We, the members of the Montreal Conference Epworth League, in convention assembled, desire to place on record our appreciation of the manifest disposition among the evangelical churches to overlook their differences and draw closer together in the prosecution of the work to which they are called, and while we hail with delight any movement looking toward federation, we are strongly of the opinion that the most desirable way to conserve our forces and make the most effective use of the resources at our command is by organic union; and, further, we believe that the time has come for such union to be effected between the Methodist, Presbyterian and Congregational churches, and we hereby pledge ourselves to use our influence to this end, and pray that it may speedily be accomplished."

Commenting on this, the Canadian Epworth Era, says: "It is somewhat significant that expressions like this are becoming more and more frequent. The evils of denominational rivalry in small places are being more acutely felt, and the conviction is growing that something must be done. If we look at the creeds of the churches referred to in the above resolution, we shall of course find serious obstacles to union, but as far as the actual preaching, practice and the general belief of the people are concerned, there is scarcely anything to prevent these three denominations from coming together. Many of our Epworth Leaguers will doubtless live to see it accomplished."

It is said that great interest is being taken in the subject of Christian union in Montreal. A leading daily paper has devoted considerable space lately to a consideration of the subject. And all the ministers have expressed themselves as favoring it. Some months ago, after the English Congregational deputation had visited Canada, the Rev. Dr. Rowland, who was a member of the deputation, said: "I am not sure but that there will emerge in Canada, a church of altogether a new type; with Congregational freedom, Presbyterian order and Methodist enterprise; and it will be a good thing for the Dominion and for the world if this should be."

It is not possible for any one to foresee or to predict the outcome of the present movement the world over toward the organic union of the churches. The sentiment in favor of it undoubtedly has had large increase latterly; but whether in general it will go beyond federation does not seem to lie within the horizon of present vision. There were indications a few months ago that the Presbyterian and Congregational churches of New Zealand were close to such consummation. The action in that country was especially significant. To a statement of faith which was framed and considered there was no objection from either body. Following that come these utterances from Canada, which indicate quite an advanced position certainly among Canadian Methodists; and altogether they show that the sentiment for union is more developed in some other countries than it is in our own.

In our land even the federation idea has had only slow growth. But it has climbed up now to a place where it is making itself felt, and there is no doubt that it will from now on gain a much more rapid acceptance.

Prof. Graham Taylor of Chicago Theological Seminary tells in the last number of the Christian Evangelist of the failures and final success of a prolonged effort to federate. The Inter-Seminary Faculties' Union is said to have been the avant-courier of the whole movement: "For a dozen years this social fellowship of the professors in six of the seven theological schools in and about Chicago has demonstrated the value and feasibility of interdenominational co-operation. Around their social board twice a year these thirty or more teachers of the incoming ministry have set a type of the emphasis it is possible to place upon the essential tenets they hold in common, without compromising those distinctive convictions upon which they tolerantly differ. The courteous understanding of each other's position, attainable only through such manly conference, grew into a comity and fraternal fellowship between these Congregational, Baptist, Methodist, Presbyterian, Lutheran and Disciples seminaries which has not only been without breach all these years, but has both prevented harmful rivalry or polemic antagonism and promoted an interchange of each other's experience, methods and ideals that has proved most helpful to all of them." But the spirit of unity did not stop there. It spread among the students who gather once a year around the festive board of the Inter-Seminary Students' Association. This brings them into such contact that more and more it has been found that the

disposition to unbrotherly competition has been lessened.

Profiting by these seminary experiences one of the professors led in an effort to bring together, seven years ago, representatives of the different denominations and city missionary societies to consider plans for comity and co-operation. At the end of the second meeting the effort was found to be largely a failure. There was but little interest manifested. But not long ago, moved by what had been accomplished in New York by church federation and by a personal appeal from Dr. Sanford, the secretary of the National Federation of Churches, an effort at federation was made and fourteen denominations were brought into co-operation. From this federation great good is confidently expected, not only for Chicago, but for the whole country; for with the two leading cities strongly committed to the movement and showing marked advantages from it, there is no doubt about a rapid extension of the federation movement.

The organic union of certain denominations is to have special consideration in a convention to meet in Pittsburg this week. In this convention there will be represented the United Brethren, the Methodist Protestants, the Congregationalists and the "Christians"—not however the body known often as the Disciples of Christ. Last year there were indications that the Cumberland Presbyterians might enter into some union with the denominations named; but at present the trend among the Cumberland Presbyterians seems to be toward union with the parent body—"The Presbyterian church in the United States of America." In polity the Cumberland Presbyterians agree with the parent body, and the revision action of the last General Assembly has in the opinion of many broken down other barriers. And further Presbyterian unity is indicated by the announced intention of the Reformed Presbyterians to present overtures to the General Assembly at Los Angeles next month.

The union of the denominations which will be represented at Pittsburg this week would result in an organization having a membership of 1,193,000. In this movement for union the United Brethren and the Methodist Protestants seem to be taking the lead. The former especially has had fair growth during recent years, and is one of the most promising among the smaller religious bodies. Its membership at present is about 275,000. It is not a dying denomination. Nevertheless many of its leading men are heartily in favor of coalescing,and several of its annual conferences have adopted ringing resolutions to that end. The Methodist Protestants number about 200,000; they, too, are doing an aggressive work and with fair success.

But the question arises: how are these denominations with their polity so different from that of the Congregationalists to come into organic union with the latter? Will the Congregationalists surrender independency? Or, will the others adapt themselves to that with such modifications as have been suggested of late among the Congregationalists? Evidently aside from doctrinal matters there is much for consideration before any great step can be taken toward union.

This much, however, is evident: the days of antagonism, of ruinous competition among the denominations are nearly ended; the era of co-operation has dawned. The smaller bodies will surely come together ere long; the words "south" and "north" will be obliterated, those which were formerly one getting back to the old relation; and through organic union in part, through federation in part, we shall be led on to more splendid achievements for the Master to whom all bend the knee in reverence.

Indiana is to be commended in that she has named George Rogers Clark for a place in Statuary Hall at Washington. In the days of the Revolution he was among the foremost in service for his country. As a leader in the campaigns against the Indians on the border, who were incited by the British to their atrocious deeds, his services were inestimable. It was by his valor that all the region north of the Ohio was wrested from the British. Franklin on a certain occasion grasped his hand and said: "Young man, you have given an empire to the Republic." Only partially was Clark ever requited for his services. When the Virginia Legislature failed to allow the claims for which he had made himself responsible during his expeditions against the British and the Indians he sold his lands and ruined himself financially in his effort to meet those claims. When later the Legislature had voted him a sword and a commissioner had gone to present it, he received it in the presence of a great crowd that had gathered to see him honored, drew the blade from the scabbard, plunged it into the ground so that it broke off at the hilt, and turning to the one who had presented it said: "Return to your State and tell her for me to be just before she is generous. When Virginia needed a sword I gave her one. She sends me a toy. I want bread." Years later, it is said that it was told in the Legislature of Virginia how with a haughty sense of wounded pride Clark had broken that sword, and then unanimously that body voted another and along with it the half pay of a colonel for the remainder of his life. Paralyzed in later life, he died in comparative obscurity and poverty near Louisville, Kentucky, in 1818. Now, Indiana remembers what he did at Vincennes and elsewhere and honors him with a place among those most worthy of renown in the hall of fame at the Nation's capital.

It will be three years next Sunday since the death of the Hon. John A. Bingham of Ohio, one of the orators and statesmen to whom this republic is greatly indebted. In early life he became the defender of the slave; elected to Congress in 1856, he served with distinction there for eight consecutive terms. In 1873 President Grant appointed him Minister to Japan.

While in Japan there was manifest one trait of character which is worthy of special note and remembrance. He continued to pay his usual annual subscription for the maintenance of his old home church at Cadiz, Ohio, as regularly as he paid his taxes. This is in marked contrast with the action of that man in good financial circumstances who, some years ago, starting from this coast on a trip around the world, withdrew for the year his subscription for the support of the church of which he was a member. John A. Bingham estimated the church more highly than that, and had also a better conception of the obligations all are under to the church.

Are there more Gods than one? Unenlightened humanity has always answered, Yes! Patiently, through many centuries, God sought to teach his rational creatures otherwise. This he did by a process of selection. He called Abram out of Chaldaea into Canaan and there made him a great nation. This Hebrew nation he isolated from all others and blessed above others, that through it he might make himself known as the only God. For this purpose he chose a few out of the Hebrews to be his prophets, not so much to foretell as to forth-tell and speak for him. Very slowly did this nation pass, under the preaching of these prophets, from belief in their Jehovah as only their national God to belief in him as the greatest of all the national deities, till at last, after the discipline of the Exile, they worshipped Jehovah as the only true God in heaven and earth, before whom all other gods were helpless and harmless idols. From that time this truth of the unity of God has persisted and progressed throughout the race; but only divine patience, lovingly working with human density and perversity, has made it possible that this sublime truth of eternity should be gabbled off as a truism of the Catechism: "There is but one only, the living and true God."

The ambitious State of Washington is forging to the front in more ways than one. Since the first of January one hundred and five persons have been consigned to the penitentiary at Walla Walla. This is not to say that the people of Washington are enforcing their laws in any unusual manner, but that with all her other getting the State is receiving from time to time many of the undesirable classes, and has fair promise of standing at the front, in this respect, among the three Coast States, if in no other way.

On the occasion of President Roosevelt's visit to Chicago his carriage stopped for a moment in front of "Rest Cottage" at Evanston and the President uncovered his head as it did so. This was not done because Miss Willard was the first to suggest him publicly for the Presidency, but as a tribute to the worth and memory of one whose life was full of earnest effort and noble achievement. With good reason may the hat be doffed in respect for the memory of Frances E. Willard.

The Religious World.

A Southern California Church which received 190 members during the last two years has given letters to 35 of them. Perhaps nowhere else is population so shifting as it is on the Pacific Coast.

Those were well-chosen words which Bishop Warren of the M. E. Church uttered at a farewell reception a few days ago to a minister and his wife whom his church was about to send to the Philippines: "We send this man to the Philippines because of his splendid record here. We do not send our poor men. It is the men who have a record for doing things that we send to our mission fields. The field is a peculiarly excellent one. The United States is God's republic, and we send these representatives to do His work."

Rev. Dr. Devins, editor of the New York Observer, announces that he will start from San Francisco soon after the close of the General Assembly on a visit to foreign mission fields. He will go first to the Philippines; thence to Japan, Korea, China, Burma, India, Egypt, Greece and the Holy Land. He will be accompanied by Mrs. Devins, who was for several years a missionary under the American Board in India. They will study not only the missionary operations of the Presbyterian Church, but those of other denominations also, as well as the work of the Bible and Tract and the Christian Endeavor societies, the Y. M. C. A. The results of these observations and studies will appear in the Observer in weekly letters.

In an article in The Interior depicting California for Eastern people anticipating a trip this way at the time of the meeting of the General Assembly in Los Angeles, the Rev. Malcom J. McLeod of Pasadena says: "California may well be proud of her colleges. The names of Berkeley and Stanford in the North are familiar names afar, abroad; but we fear very much that the religious influence of these great halls of learning is not what it should be. In our beautiful Southland the outlook again is brighter. Congregationalism has her Pomona—a splendid institution. Mr.D.K. Pearsons has quite recently encouraged the hearts of all friends of Pomona by his magnificent gift of $50,000. Methodism has her university—another splendid institution. And our own Presbyterian Church has her Occidental." It should be noted, however, that Mr. McLeod says that he is not proud of his church for neglecting Occidental as it has. But recent gifts are said to be encouraging, and a greater Occidental is soon to be on the way.

The Studebakers of South Bend, Indiana, are known all around the world. For many years their wagons have been sold wherever wagons are used. That was a munificent gift which two of them made not long ago to the Y. M. C. A. of that city—$200,000. But their benefactions are many. A few weeks ago one of the finest church buildings in the United States, built as a memorial to the late Clem Studebaker, was dedicated and the deeds handed over to the corporation by Mrs. Studebaker. It is said that there is not a part of the building that is not finished as completely and as handsomely as the finest music hall or opera house. Among the unique features is a baptismal font of Byzantine style, presented by Mr. J. M. Studebaker in memory of his brother, which once stood in the crypt of the church of St. Cecelia in Rome. Mr. Studebaker's memory is preserved in many institutions in South Bend, notably in the hospital, to which it is

said he gave much of his time and means: It is worthy of note, his church membership during the latter part of his life was in a church which was composed largely of workingmen and their families. Here is something to be pondered by those who would bring together in the church people of different classes.

The fifth annual meeting of the Congress of the Disciples of Christ was held recently in Des Moines, Iowa. Among the subjects eliciting considerable discussion was "Biblical Criticism." The Christian Evangelist says that there seemed to be general agreement on the following points: (1) The legitimacy an desirability of Higher Criticism as a method of Bible study; (2) that good results have followed from the application of this method to Biblical study; (3) the composite character of the Pentateuch, and of some other books of the Bible; (4) that the matter of analysis, in distributing the various parts of the Pentateuch to various unknown authors, had probably been carried to an unwarranted extreme; (5) that the class of critics who discard the supernatural, and enter the Biblical field with this philosophical presupposition are not to be relied upon or followed by those who accept the supernatural, and who hold that God manifested Himself in the life and history of Israel as He did among no other people; (6) that there are many unsolved problems in the field of Biblical criticism, and that it is well for Christian people not to be in any haste in accepting radical conclusions which are likely to be overthrown by later research; and (7) finally, that while modern criticism has no doubt overthrown some of our theories about the Bible, no assured result of such criticism has undermined, in the least, the authority of the Scriptures as an inspired record of God's revelation to men.

NOTABLE MOVEMENTS AMONG THE LAITY.

Mr. Charles H. Palmer, the National Superintendent of the Gideons, writes in the Northwestern Christian Advocate of two quite notable gatherings which he attended recently in Chicago. He says in that connection:

"They were not so remarkable for the great results as they were for the character of the participants and the forces that suggested and controlled them. They were distinctly the work of the laity, planned and arranged for and carried out by the occupants of the pew. The first was the men's meeeting held at the Second Presbyterian church Tuesday evening, March 10th, under the auspices of the Young Men's Presbyterian League of Chicago, addressed by Fred Smith, religious Secretary for the United States of the Young Men's Christian Association. The large auditorium was well filled with hundreds of men gathered from all parts of the city and suburbs. A spirit of prayer pervaded the meeting. Many of the young men had brought companions and friends out of Christ. The address was a masterly one, but many scores of as eloquent and effective addresses have been given without results. This one was followed by nearly fifty men's taking a positive stand for righteousness.

"Not alone in Chicago, but in many cities I visit, I find that this movement among the laymen of the Presbyterian church, headed by Rev. Dr. J. Wilbur Chapman, is proving to be a great force in evangelistic work. In many places the writer, because of his connection in an official capacity with a similar work, has been invited to address these men's leagues among the Presbyterian churches. Unless one has been privileged to attend them, he cannot comprehend the great uplift to be obtained from them. My travels cover a very extensive territory and I am privileged to go into many churches, but I must say that the churches that have the greatest evangelistic spirit in them today are the Presbyterian churches. If one should ask why, I should answer it was directly traceable, in almost every instance, to this lay movement, which has as its guiding spirit Rev. Dr. J. Wilbur Chapman.

"One very strong feature of this movement is the forming of the men of a community into leagues—organizations that meet at stated intervals and discuss plans and measures for pushing out into the neglected places that those they find there may be won to Christ. These gatherings are remarkable for the absence of the usual features that accompany a church social. For a season these men of business lay aside all else except the desire to draw so near the great loving messenger of mankind that they may catch some of his spirit and thus be best equipped to be a garnerer of sheaves for the Master's granary. Space and time will not permit going into detail or giving any data—suffice it to say that all over our beloved homeland the men of the Presbyterian church seem to be catching the spirit of him who was always about his Father's business."

The other remarkable gathering was a Gideon service. Concerning this Mr. Palmer says: "Not a preacher was among them—not an orator—none specially gifted—but all in earnest. The pastor turned the entire service over to them—they conducted it in their own way. Twenty-seven were present. Prayers were short; talks were from three to ten minutes. While one was witnessing the rest were praying. Simple, direct, practical, the words of the speakers reached the hearts of all. Almost a score of souls sought and found the Savior. Among these men were Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, all with but one aim—the winning of souls for God."

Concerning the Gideons in general he writes: "In over fifty cities of this country these Gideons have aggressive bodies of men, whose sole object is to see that men are saved. There are about 3,000 Gideons in the United States, and they are growing at the rate of about 130 a month. The movement is only a little over three years old. It is composed entirely of commercial travelers. It demands but three things of its membership: First, That they accept Jesus as their only Savior. Second, That they belong to some evangelical church. Third, That they wear the emblem of the organization. They are a part of the church—walk altogether with the church in their public gatherings—ask nothing for their service, except the privilege of helping as God has blessed them. Such a brotherhood as exists among these men; such sweeet and hallowed fellowship, and the knitting of these strong, confident, fearless hearts together in a bond of comradeship, mean that mighty results are to be witnessed—one within the church, the other a part of all the church, but aiming principally to reach their fellow commercial travelers."

These movements are regarded as the dawn of a brighter day, when the brain and the brawn are given to God to be used. Mr. Palmer says in conclusion: "I am looking to see our laity in all the great denominations take concerted action like these two bodies. God speed the day when every great church body shall have an organized effort among its laity."

The Bystander.

Political Affairs.

The coming of President Roosevelt suggests many things political, about which even ministers must think. The months are flying by and another Presidential election will soon be here. The present remarkable tour of the President doubtless has more or less political significance. His speeches, which were probably carefully prepared before he left Washington, outline the policy of the administration and define the President's views on such topics as the Monroe doctrine, trusts, the labor question and expansion. His utterances are not only recommendations of what should be done, but recite things already accomplished. The President has alienated much Southern sentiment, the men who are at the head of the trusts, and especially the politicians who are largely the representatives of the trusts. He has won the confidence of the great body of the American people by his strength as an independent and fearless statesman. Among his possible political opponents in his own party may be mentioned Senator Hanna, a possible Republican candidate for nomination. The alienation of the politicians is the most significant fact in the present administration. The politicians do not like Roosevelt. They can do little with him. He has also antagonized some who have expressed dissatisfaction with the President's policy. His attitude toward such have given him the reputation of being a king rather than a President. His insistence of having his own way in Congress is as admirable as it is dangerous. The Crum case is an example. There is little doubt, however, about Roosevelt's nomination and election.

A peculiar turn of affairs is seen in the revival of interest in Grover Cleveland among the Democrats. The contest between the Bryan and Cleveland factions of the Democratic party indicates a victory for the latter, and Cleveland and Hill are prominent among those mentioned as possible candidates for the Democratic nomination. Ex-President Cleveland's address at the Beecher memorial meeting, and later his address at the great meeting in the interest of the negro, have attracted renewed attention to his sound common-sense and noble eloquence. Mr. Beecher, it will be remembered, championed the cause of Cleveland as against Blaine, and the ex-President has never forgotten a service which brought many criticisms down upon Beecher.

The President's principal speech in San Francisco will deal with expansion and our place in the Orient. He is a strong advocate, as all know, of the Monroe doctrine, which he would back by the strongest navy on the seas. Lieutenant Hobson gave expression to the same views in his recent lectures in California.

That an adequate navy is necessary, the American people believe, but the American people should believe, too, in the efficiency of the great ideas of conciliation, arbitration and international good will. It is a question whether the vast problems of Anglo-Saxon civilization shall be settled with ideas or cannon balls. Whatever may be the outcome, it behooves good men to talk less about cannon balls and battleships, and more about ideas which make for peace and righteousness.

Departures.

It is a matter of more than ordinary note that at least two of our well-known and respected pastors are moving away from California. The Rev. Geo. Hatch of the First church, Berkeley, has resigned after a pastorate of about ten years. The Berkeley church is located at a strategic point and has done a good work. Mr. Hatch has endeared himself to his brethren by qualities of culture and strength, which have grown and ripened in this California sunshine. The Bystander is sorry for the departure of Mr. Hatch, and assures him that he goes with the good wishes of ministers, students and people.

Another resignation is that of the Rev. Philip Coombe, for about eight or more years the pastor of the Richmond church. This church stands in a growing section of this city. Mr. Coombe is well-known in San Francisco. English by birth, he is American through and through and has won a fixed place in the esteem of the people. San Francisco is not the easiest place in the world to build up a church, but Mr. Coombe has done one thing, and that is, "clung to his paddle," to use a Stevenson phrase. He has given his whole time and energy to his church. As a result Congregationalists have a fine edifice in the Richmond district, a testimony to Mr. Coombe's ministry.

Mr. Coombe is not very large in stature, but his going is sure to make a big hole in the ministers' meeting, in which he has always taken an active part. He will be missed in the city of San Francisco, which is indeed an honor.

Among the Hills.

The Bystander made a hasty journey to the hills the other day. It was a trip of upwards of one hundred miles over a queer little railroad. A narrow guage road always seems insecure and uncertain to the Bystander. The engine appears to be saucy and fussy, and noisy. The cars seem like make-believe cars, and act as if they might topple over any minute. But there is a freedom and informality about the road, this particular railroad, which make up for any defects.

For some distance it skirts along the bay, and touches picturesque Italian fishing huts. The blue waters are flecked with the peculiar soils one sees on the Mediterranean, and the passengers who come and go, are of another nationality. One passes over high hills and through dark tunnels, and by chicken ranches and through fragrant woods.

The little locomotive sprints down hill and puffs and wheezes up hill, and crosses trestles which make your head swim. Once it stopped short. A cow was on the track. Again it stopped. The engineer noticed the telegraph wire was down. Some hunter had probably shot away one of the glass fixtures which held it. The train crew went to work, with the assistance of the passengers to put it back. Imagine such a scene on the New York Central!

But the glorious hills! On this Easter Monday they were adorned with flame-colored poppies; red, blue, white and many colored wild flowers, peeping from crevice and moss, growing just beyond the reach of man, like many of God's great truths. What a glorious country is California in April!

Here is a prominent journal of India saying that the use of the Bible as a book of religious instruction would be the moral regeneration of India, while one of our own Attorney-Generals has decided that the Bible is a sectarian book and unfit to be used in the public schools. Will the wise Attorney-General now tell the people of India what better book than the Bible can be used for their uplifting?

A warm heart will leave its glow upon the countenance.

Acorns From Three Oaks.

Aloha.

Why Go to the Congregational Congress at Seattle?

Because our brethren up there cordially invite and offer us boundless, big-hearted hospitality. Because we promised to return their visit when they came so heartily to meet us in the First church at San Francisco. Because as President Lincoln said about his promised emancipation proclamation, "The promise being made, must be kept." Because the S. P. R. R. Co. releases us from the condition that fifteen must go from each place where tickets are bought, in order that the rate of one and one-third fare may obtain. Because if from all California fifty delegates go paying full fare they may return for one-third fare. Because it is such a simple and easy thing to get a certificate from the local R. R. agent and have it certified to by Brother Samuel Green of the Seattle transportation committee. Because you can get the certificate from the local agent now; if he has not got one he will send for one at your request. Because you who have never seen Mt. Shasta want to see that superb mountain once before you go to heaven to take the bird's-eye view of it. Because you would like to see the snowy ranges from the heights about Portland and intelligently compare them with the finest of our California mountain scenery. Because you have to see Mt. Rainier. Because we shall have a wider view of our Coast field if we again traverse a noble part of it and meet Brothers Maile, Harrison, Clapp and Scudder, who are our chosen leaders in the Home missionary part of our work. Because if there be anything to learn from the splendid and front-forging citizenship of these empire-builders up there, we who love California are in duty bound to copy it for the benefit of the communities to which we are most loyal. Because we shall not at any more Congresses hear Dr. McLean tell how to water the gardens of God in our vallevs and foot-hills from the melting snows of Shasta. Because we want to greet Brother Bradford again and appreciate his interest in our churches. Because we want to be on hand to nip in the bud any Episcopal or popish use of an electoral office if any such snare get laid in his noble heart or under the jackets of any of our official brethren. Aloha's not expecting it. There is certainly honor in the chairmanship of our Congress. But it is the honor of service. It has been illustrate in the office of our local Santa Clara Association, whose moderatorship has been illumined by Brother Baldwin's intelligent effort through the year to make our annual meeting an ideal one. Success has crowned his efforts and he comes to the ranks to serve the next appointee as Brother Bradford will. If President Roosevelt cannot carry a gun in Yellowstone Park, surely no moderator can swing a theological club over us. Don't be afraid, brethren. Be on hand with your brains, your Bibles and your ballots and there will be no more force in anv brother's utterances, official or unofficial, than there is force in the reason of them. Plan to go to the Seattle Congress because the Bible-loving committee have given such large share of the time to a spiritual descendant of that Pilgrim pastor, Rolinson, who believed that God had yet much light to break forth from his word. We who live under the Stars and Stripes welcome the brother from Victoria's country, to read to us the Bible which has made England great. Let us go to Seattle for physical up-building in its splendid air and spiritual inbuilding from noblest Christian fellowship.

May an unction from the High and Holy One be on us and a Divine joy and winsomeness draw to us and our Master those whom not all the forests or fisheries or gold mines can satisfy, but Jesus only. May not our useful Pacific encourage us all and provoke a zeal for the inspiring outing by publishing the names of visitors and delegates. May Brother Campbell Morgan say, may we all say, "The Master was with us and our eyes were not holden."

AN EXPERIENCE WITH CHARLES M. SHELDON IN MAINE.

By C. D. Crane, President Maine C. E. Union.

Rev. Charles M. Sheldon, of Topeka, is so entirely unassuming, so manifestly sincere, and so filled with the spirit of loving service, that those who come in contact with him can hardly fail to admire and love him, whether they agree with him or not. If you were to meet him traveling alone you would, perhaps, find him, as I did, occupying one of the more undesirable seats in the car, and leaving the best seats for others, which certainly comes nearer to doing as Jesus would do than for two persons who call themselves Christians to monopolize two entire seats, although the car may be crowded and people standing.

Mr. Sheldon is very conscientious in his observance of the Lord's Day. It is the hardest day in the week for the trolley men, and because he thinks that they should not be deprived of their day of rest, as well as for other reasons, Mr. Sheldon does not allow himself to use a trolley car on Sunday. He first visited Maine about three years ago. He came to attend our State C. E. Convention, and he gave me the pleasure of arranging a brief itinerary for him. He was to preach on Sunday morning in one of the Portland churches; at 4 o'clock he was to address the Y. M. C. A., and in the evening he was to speak in my own church at Yarmouth, twelve miles from Portland by trolley. I knew it was not worth while to arrange for Mr. Sheldon to come out by trolley; I therefore planned to cover the distance with a good team. But happening to read in the Congregationalist that while in England Mr. Sheldon walked a good many miles on Sunday in order to keep his appointments, it occurred to me that I might be "up a tree," and I determined to find out, for I was bound to have him in Yarmouth even if the Portland engagements had to be cancelled. I wrote Mr. Sheldon and told him what I had planned to do, and he replied that it would be all right if it could be guaranteed that the horse should not be deprived of his day of rest. So I saw the livery man and gave him an extra dollar, and it was agreed that the horse should stand in his stall either Saturday or Monday. And, by the way, I saw the livery man aforesaid when he drove into my yard with Mr. Sheldon that Sunday evening, and he looked as if he had been listening to a sermon about twelve miles long, and a good sermon, too.

One thing about Mr. Sheldon is that he does not undertake to be a pope, or to tell other Christians or ministers what they may or may not do to the glory of God. Who art thou that judgest another man's servant?

The people of California will be delighted to know that Charles M. Sheldon will visit the Pacific Coast in May. He comes by invitation, and the best of it all is that it is not a money-making scheme. One of the conditions of his coming is that no admission fee shall

be charged at any time, and he is to receive no compensation for his services. Mrs. Sheldon will accompany him, and their actual expenses will be paid, and that will be all. The itinerary in detail will soon be published. In Maine, wherever Mr. Sheldon spoke, the largest buildings were crowded. In England it was the same. It will be the same in California. Thousands will eagerly gather to see, and hear, and take by the hand, the author of "In His Steps."

Los Angeles, April 18.

NICODEMUS AND HIS INTERVIEW WITH JESUS.

By Rev. Samuel H. Willey, D.D.

Perhaps there is no passage in the gospels more familiar to us than the first verses of the third chapter of John. And yet there is a breadth of meaning in this record of the interview between Christ and Nicodemus that comes out much more clearly, if we remember all we are able to learn of Nicodemus himself.

Coming as he did to seek an interview with Jesus, he showed himself open-minded enough to receive and carry away the seed of the greatest truth.

"He was a man," says the record, "of the Pharisees," a party that was now, in the time of Christ, at the height of its influence. It not only enjoined the strict observance of the law, but it required the acceptance of the explanations and comments of the great Rabbis, as of equal authority with the law itself. And the more punctilious a person was in these matters, the greater his righteousness. They paid "tithe of mint, anise, and cummin, but omitted the weightier matters of the law." There were some, however, of a better class, and Nicodemus seems to be one. The Rabbis had at that time almost unlimited power in their hands. They were teachers, priests, judges, magistrates and physicians.

But there was one pervading idea with all of them, and that was the sure advent of the Messiah, a great national prince, under whom the chosen people of God, freed from subjection to any other power, should reign forever. Studying the prophets, they were all the time on the watch for Him. Literature, education, politics, all began and ended with this thought. Every unusual character that appeared was quickly observed. Such a man as John the Baptist drew their attention at once. This undoubtedly indicates the state of mind of Nicodemus. At the same time he was a member of the Sanhedrim, the high court of the Jews. This court was composed of Rabbis, scribes, chief priests and laymen, and dispensed justice in both civil and religious affairs. He must have been a man well advanced in life, or he would not have reached this position. He was also a man of wealth, which appears when Christ is buried. He was a man of candor, which appears on several occasions, but especially at this time, when even the little that he has learned of Christ convinces him that He is "a teacher come from God." He is called a timid man. But do we appreciate what he had to overcome in order to investigate for himself the qualities of this new teacher Remember that Jesus has already set himself in square opposition to the ruling class. He has cleansed the temple of its unholy traffic, and in doing so he destroyed the income of the Temple authorities. No member of the Sanhedrim could seek an acquaintance with such a professed teacher without fatally compromising himself. Then the social distance between him and Jesus, a mere Galilean peasant, was as wide as possible, wider than we, in our style of life, can imagine. It must have been a mighty conviction that could move a man like Nicodemus to seek an interview with Jesus by night! But he did seek such an interview, and we have the account of it. There were many things peculiar about it. There was no other like it in a conversation with any other man of that rank, station and mental culture.

But here, for one brief hour, Jesus has this man's undivided attention. In the silence of night they are not liable to be disturbed. But the stay of Nicodemus must be brief, for the morning will dawn, and he must be away.

My object at this time is to ask what particular truth is of such supreme importance that Jesus selects it to present to the awakened mind of this important man?

It becomes us to observe carefully the answer to this question. Nicodemus speaks first. "Rabbi," he says, "we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." This lays open his mind at once, and shows the measure of influence that Jesus already has with him. Jesus waits for not another word. He does not ask what is on the mind of his unexpected visitor, but He instantly takes the initiative, and with most solemn emphasis says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus thinks only of physical birth, and puts the statement aside as a mere enigma, a meaningless riddle, but Jesus immedately repeats it in this form, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

What wonder that Nicodemus is amazed at such teaching.

As to the matter of "entering into the kingdom of God," he believed that he was already in it, and had always been in it, by virtue of descent from Abraham, as were all true Israelites. And yet he seems held in silence, while with the ease of one perfectly familiar with the subject Jesus deals with spirit—that which constitutes man, the central entity of his being—a subject which has been the study of the ages, and which holds the place of supreme importance in the world of thought today. And He unfolds man's true nature and his moral character. He advances no theory about it, but He states a universal fact concerning it, of which He has certain and perfect knowledge.

And He proceeds to say to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." At this instant, suggests a recent writer, it may be that the sound of the night wind was heard—the material pneuma, which was the symbol of the divine Pneuma himself, the new creating spirit. The illustration would make His meaning this: The wind—you hear it, and that is all you know of it. So of the Spirit, you know that the soul is new born, it is the Spirit's work, but you know no more. But "how can these things be?" asks Nicodemus. Jesus does not tell him how they can be. He does not attempt to tell him how. Perhaps language could not convey an idea to him of the how of the "birth from above." But Jesus takes another way to establish the confidence of His listener. He is talking to one who is already convinced that He is "a teacher come from God," and He proceeds to tell him more at length that it is indeed true that He came down from heaven, and that He knows whereof He speaks, and that He ought to be believed

for that reason, whether he explains *how* everything he says he can be, or not. He is here to seek the confidence of men for what He is, a messenger from God. And He adds that it ought to be a matter of surprise that he, Nicodemus, a master, an acknowledged teacher of Israel, should not know these things!

It seems to be implied that if before this interview Nicodemus had reason to believe that Jesus came from God, he now has immeasurably more. And with all this increased authority he presses home the vital truth, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." To be "born of water" seems to mean in baptism the confession of sin, the desire for forgiveness and the promise of reformation, and it is followed by the renewing of the Holy Spirit. Here, then, we find the answer to the question, what truth is important enough to occupy the time of this one unique occasion?

And this is the way that Jesus takes to make it known, not to him only, but to a world that needs to be told of it.

The vital question then is, what does He mean?

If we get a true answer to it we get a truth that must stand, whatsoever other views or teachings may have to give way. We Christians have come to accord unlimited confidence to Jesus when He speaks, and if we can get His true meaning when He says, "Ye must be born again, all our theories of spiritual welfare must arrange themselves with reference to it.

In saying what He does here Jesus certainly assumes that in our natural birth there is, spiritually, something fatally wrong. This was an entirely new doctrine to Nicodemus. The idea of the sinfulness of our whole nature, or original sin, was not held by the ancient rabbis. But it is so evident that Jesus seems to take it for granted here.

And does it need proof to anybody? Does not all human history prove it? Does not our personal experience prove it? Do we always do right when we want to do wrong?

Is it

"As easy now for the heart to be true,
As for grass to be green or skies to be blue?"

And it is exactly that which we cannot bring about of ourselves. Education will not do it, nor will any amount of self-culture. The new-creating Spirit must do the work, and then we are "born from above." So Jesus says.

The new birth does not change personal identity. The man is the same man. But his inclination now runs in the way of duty. He loves that way. And in the fact that he loves it is the essence of the change. The native self-love is surrendered, and the man comes under the power of a new love, the love of God.

And a man's love shapes his life. And with new love, "behold all things are become new." And let it be remembered that it is not in human nature that a man can come into the experience of this new life without awakening his feelings, and stirring every emotion of his soul. And this profound sensibility becomes a characteristic of every life "born anew" through all its earthly experience. This it is, "to be born from above."

Take note here that this new life has a beginning. Take note, too, that it has an infancy, and a childhood with its falls and recoveries, before there is manhood in Christian life. But we are not left to go through this early discipline alone, nor is the outcome of it doubtful.

Jesus having thus made plain to Nicodemus one fundamental truth of Christianity, proceeds to state another in which He declares the purpose of His own coming to this world. He says: "No man hath ascended up to heaven but He that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

In other words, He says that He came to this world to die. It is the first time He says it. He says it to Nicodemus, a man capable of understanding it and of comparing it with the Scripture prophecies of the Messiah. It is long after this before Jesus declares this great purpose of His coming to His disciples. But we remember that when He was ready, in the last days of His life, to make it known to them, He stated it very definitely, over and over again, so that, although they did not realize it then, when it was all over, they would remember what He said, and be more confirmed in the great truth He was teaching.

But here, to Nicodemus, He says that He "must be lifted up," "and this He said signifying by what death He should die."

In saying this at this time, He places the greatest possible emphasis on the distinguishing significance of His death.

Other things of vast importance were to be accomplished in His life. But the consummation of all was, that He must die. Before that in the years of His ministry, He is to teach truth that will be widely revolutionary. It will put an absolute end to the nationality of the Jews. It will change the religion of other nations. It will modify their civilizations, exalting woman to her rightful sphere, and making bright and sweet the years of childhood. As the Son of God, He is to declare the love of the Father to all mankind. Hitherto the Jews had believed that their nation enjoyed His exclusive favor. But the time has now come when this belief must be corrected.

How many themes of vast importance would rise before the mind of Jesus as He thought of His ministry, now just beginning?

But in this solemn moment, as He has the profound attention of such a man as Nicodemus, He passes over all these things, and points to His death as the crowning event of His mission.

It is this, He says, which makes possible the offer of eternal life to all mankind alike. No such conception of the love of God toward men had ever dawned upon human thought. Eternal life now and forever, a free gift, made possible by His death! Well might Nicodemus have asked here, as he did respecting the new birth, "How can these things be?"

Perhaps there was no time now remaining for any question or answer. But if there had been it is very likely he would not have been told how His death could accomplish these results, any more than he was told how the man is "born from above." Jesus would have claimed here, as He did there, that he ought to be believed because He was the Son of God, and knew whereof He spoke, and deserved human confidence. It is easy for us to imagine that Nicodemus took these thoughts away with Him and compared them with the prophetic representations of the Messiah. For so many of them predict that he must suffer as as well as reign, that it was accepted as true. Even Talmudic writers admit this conception of the Messiah, and apply to Him predictions of this character.

It has been my purpose in my study of this remark-

able interview between Christ and Nicodemus to find the particular truth that Jesus sought to impress on the mind of His distinguished visitor. It appears to include prominently two things. First, the necessity of "being born from above" in order to enter into the kingdom of God, and second, the necessity of believing in Him who laid down His life in order that we should not perish, but have eternal life.

The inquiry has not been whether or not these truths are taught elsewhere in the Bible, but simply this, did Jesus teach them in this remarkable interview? For if He did, inasmuch as we are Christ's disciples, are they not authority with us?

If we inquire we find that these truths are in accord with all His other teachings His life through. They are not stated so definitely on any other occasion, but He never uttered a word in modification of them. We may not understand them, in the widest sense. We do not understand Him who taught them in that sense. But we know Him to the extent that we have reason to believe in Him with all our hearts, and to believe what He teaches, because He is the Teacher. When He says, "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven," and when He says, "We speak that we do know, and testify that we have seen," we understand that He has a vast breadth of knowledge open to Him beyond what is open to the human mind, and we believe Him, we trust our all to Him on the ground of His character and trustworthiness, rather than because we are able to understand everything about Him, or about what He teaches when He speaks of things beyond the reach of human knowledge

In conclusion we may remind ourselves that this interview of Christ with Nicodemus was private, none of the disciples, so far as the account informs us being present. Consequently whatever Jesus taught *them* concerning these great truths, "the neccesity of the new birth" and His own "sacrificial death," He must have taught them later in His ministry. What that teaching was we can best learn from the preaching and the writings of those disciples themselves when later they became apostles. This will constitute an important study by itself, and will be reviewed next week.

THE VISIT OF REV. A. H. BRADFORD, D.D.

Professor C. S. Nash.

While this last word about itinerary and program is being written, Dr. Bradford is arriving in Southern California. Almost as soon as this paper is read he will reach San Francisco. In the South he is to preach in Los Angeles and Pasadena, and speak in Riverside, San Bernardino, Pomona College and elsewhere. The Los Angeles Ministerial Union is prepared to entertain him at a banquet. In so strong a Congregational section as Southern California a most cordial reception was assured at the outset, and doubly assured by the enthusiasm which took hold of the plans.

Dr. Bradford will leave Los Angeles next Thursday, April 23, and make Fresno his first stopping place in our part of the State. There he will be met by Dr. McLean, Dr. C. A. Dickinson and Professor Nash for meetings Friday afternoon and evening. Mr. Hare and the Fresno church are preparing for large meetings, especially for a gathering of the San Joaquin Association. Saturday Dr. Bradford must have a day of rest preceding five arduous days of travel and speaking On Sunday, April 26, he will preach in the morning in the First church, Oakland, and in the evening in the First church, San Francisco. At 3:30 o'clock he and Dr. Daniels of the American Board will address a union meeting in the First church, Oakland. It is urged that the East side congregations attend this afternoon meeting in large numbers, it being our only opportunity on the East side to show our regard for these visitors and express our interest and devotion to our Congregational brotherhood.

Monday morning at 11 o'clock, in the Y. M. C. A. auditorium, San Francisco, Dr. Bradford will address a union ministers' meeting, to which the public is invited. He will speak upon Church Federation. Dr. Daniels will also give some account of the conferences held by the officials of the various missionary boards, looking toward better interdenominational co-operation. Monday evening the Congregational Club will entertain Dr. Bradford at its regular meeting to hear him on some great Congregational theme. Wednesday evening a union meeting will be held in the First church, San Francisco, in which most or all the regular prayer-meetings will be merged. Here again a large attendance is hoped for on the grounds of both interest and duty.

Tuesday will be given to Santa Rosa, Wednesday afternoon to the University of California, and Thursday to Stanford University and San Jose. Sonoma Association will meet at Santa Rosa and Santa Clara Association at San Jose. And it is perhaps to be expected that Dr. Bradford and those who will speak with him will meet the best appreciation in these places which less often are favored with with visitors from the East.

Friday morning Dr. Bradford will leave for Oregon, to preach on Sunday in Salem and Portland, to help install Dr. House over the First church, Portland on Thursday, and to address meetings in other places. The Portland church has called an installing council of forty-three churches and fourteen individuals. This includes all the Congregational churches in the State as well as churches in Seattle, Tacoma, Spokane, Oakland and San Francisco, and seems to indicate an earnest disposition to bear all the responsibilities of helpful leadership in the State. Rev. C. R. Brown has been invited to preach the sermon, Professor Nash to offer the installing prayer, and Dr. McLean to charge the pastor. On Easter Sunday that church practically wiped out its mortgage of $19,500, and now stands free to march on with strength.

We Congregationalists are in no danger of showing too much courtesy and regard for those who in turn for their worth and in the course of events are raised by our free suffrages to posts of leadership among us. And it is easy for us under our voluntary system, engrossed with things that are near, to neglect the wider task. We have no officialism, no self-running machinery. Nothing goes save by laborious, voluntary attention under the sense of personal duty. Our beloved polity has a glorious part to play in the Kingdom's coming on this Coast. But the faithfulness and fruitfulness of Congregationalism, here as elsewhere, must result from these virtues in loyal individuals. Other denominations count the presence of a leader a bright opportunity, and they rally to use it with power. Quite as much as another we need such rallies, for new outlook, new enthusiasm, new fellowship, new union. The visit of Dr. Bradford may well lead to other such tours. Even the Presidents of this United States now include this Coast in their duty of frequent visitation.

The Sunday-School.

BY REV. W. M. SQUDDER.

Lesson 5. **May 3, 1903.**

Paul Arrested. Acts xxi:30-39.

Philip the Evangelist, whose work we studied last quarter (see Acts viii: 4-40) entertained Paul for a few days in his own home in Cesarea. We can imagine the splendid times these two veterans in Christ's service had comparing experiences and reviewing the growth of the faith since Philip had been chosen one of the deacons of the believing multitudes at Jerusalem. Seventy miles still remained of the journey Paul had determined to make, and it was relieved by the hospitality of one of the Christians, Mnason, who lodged the travelers with that warm welcome so characteristic of the Oriental. The last stretch of the journey was accomplished, and the great city of the Jews glittered from its elevation among the hills. What emotion must have stirred the apostle as he drew near to the scenes of his antagonism to Christians, and the havoc he had wrought in his ignorant zeal. He knew also from special revelation to himself, and through those warnings received all along the way, at Tyre and at Cesarea, that trouble was in store for him, yet he departs not from his resolve, but courageously presses forward in what seemed to him the path of duty. As we follow him into Jerusalem we may learn:

1. His disappointment in a noble purpose.

Prejudice is like that hundred-headed hydra which Hercules attempted to destroy, it always manages to have several of its heads above ground ready to devour the one against whom it once formed a dislike. Eight years previously there had been a conference in Jerusalem over the necessity of leaving the Gentile converts free from the Mosaic ceremonials (Acts xv), but the decision had not changed the opinion as to what Jewish Christians ought to do. This liberty on the one hand and conservatism on the other erected a barrier between Jewish and Gentile Christians which Paul had earnestly longed to break down. One of the methods he employed to accomplish this was in gathering an offering from the Gentile brethren for the Jerusalem church, whose members were poor, thus showing the good will and Christian sympathy of these congregations (I. Cor. xvi: 1-3; Rom. xv: 25-27). Bearing this gift Paul came to the brethren at Jerusalem, and was gladly received. His rehearsal of the wonderful work accomplished among the Gentiles stirred their hearts, and brought out thanksgiving. The purpose seemed to have promise of being accomplished. But rumors of Paul's liberal views had been coupled with false reports of his attitude toward the Jewish law, and what he considered Jewish Christians could dispense with, hence the mass of the zealots for the Mosaic ceremonial code eyed him with suspicion. The leaders at Jerusalem frankly advised Paul of this feeling, and proposed a plan whereby these false ideas about him would be dispelled (v. 23-26). The wisdom of this procedure may have been doubted by the apostle, but he was willing to enter into the plan, and thus further his great desire. The outcome must have been a great disappointment to him, for we are left to surmise that the barrier was not removed, since such an event would undoubtedly have been mentioned, and some result of its accomplishment would have manifested itself in the subsequent action of the Jerusalem church during the trouble that immediately followed. The lesson is for us all. Our best plans and most cherished hopes often come to naught, even when we have the glory of God and the upbuilding of His cause most at heart.

2. His unintentional stirring up of opposition.

In the performance of the Nazarite vows which four Christian Jews had taken, they with Paul, who, according to the suggestion of the Elders, had assumed the expenses and undergone the preparatory rites, were in the women's court of the temple near the apartment set aside for the ceremonies connected with this peculiar vow,, Certain Ephesian Jews, former enemies of the apostle, discovered him there, when the seven days were nearly ended, and their old passion broke out afresh. Their outcries stirred up the crowd, and they proceeded to lay violent hands on him, with the result described in the verses of this lesson. Here is an illustration of our Savior's words, Matt. x:34. Good and evil are not passive agents in the universe, their very foundation is activity.. They are energetic forces embodied in living beings, and being forever opposed to each other there can be but one result. So, no matter how inoffensive a good man may seek to be, if he stands by his principles and seeks to establish his stand he always carries a sword. We sometimes wonder whether the world cannot be taken for God without such opposition as we see has been shown during the course of Christianity. But that surmise might as well be abandoned at once. We do not take a literal sword to make converts or establish the Gospel as Mahommed did with his religion, for ours is a gospel of peace and good will. But our Gospel is so pure and honest and positive in spiritual precepts that the sword is always drawn, and will be so long as dishonesty and uncleanliness and animal propensities exist in man. Past ages have given abundant illustration of this principle. All missionary efforts are witness to it, sometimes by banishment of the missionaries, sometimes by their death. At other times there is persecution and loud outcry at encroachment upon established forms of religion and resistance of so-called attempts to do away with a man's liberty to worship in the way he prefers. Paul did not want to stir up animosity either among Jews or Gentiles, but he knew that if the cross of Christ was to overcome the world there would be bitter and determined opposition. All this, however, must not be interpreted to mean that we must seek to produce antagonism by our method of spreading the Gospel or overdetermination to have it prevail. We are to strive for peace and pursue those methods which commend themselves to wisdom, and if they bring unexpected opposition we must be prepared to meet it as did Paul, not by resisting, but by suffering, and as did Jesus, not by exerting even the superhuman power which was at his command, but yielding himself to death, for the sacrifice on Calvary was the surest mode of conquest.

III. His skillful turning of opposition into opportunity. V. 37.

Every boy can admire the apostle's conduct in the midst of this scene. The howling crowd, the infuriated Jews, the deploy of the troops from the Tower of Antonia, situated on the northwest corner of the temple court, the rescue and the arrest. In the midst of all the apostle was the coolest, probably the least disconcerted. He had been forearmed, as it were, by those revelations of the Spirit, and knew just what he wanted to do. So with mind full of desire, he uses his tact, disarms the false impressions of the centurion, and obtains permission to address the very mob which was offering him violence. None but a trained veteran

could have done that. I once heard an army officer give a description of a victory in the midst of a raging battle. He and a few of his men got into the very thick of the fight, and suddenly found that the enemy had entirely surrounded them. With great presence of mind he collected them into a square, standing close, back to back, every man facing the enemy. Then while they loaded and fired with utmost coolness and precision, while they closed in when one of their number fell wounded, they slowly retreated until they once more met the advance line of their own forces, and with them charged upon the foe and beat them back. Only men long accustomed to face dangers and turn opposition into opportunity could have done that. The importance of constant drill in spiritual warfare cannot be overestimated. The tenacious holding to a given purpose cannot be too strenuously dwelt upon Life itself is of little account save as it helps us t attain the one object and reap the reward. Let us also, like Paul, go through our daily duties without murmuring or flinching, and when the right occasion offers we will be prepared to take advantage of the extraordinary circumstances that present themselves to us.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

May 3, 1903.

What Does the Parable of the Prodigal Son Teach Us?

Luke xv: 11-32.

Of all the parables of Christ, this is, the crown and pearl. It contains the essence of the gospel exhibiting in imaginative narrative the same message of redemptive grace, as is elsewhere gathered up in an aphoristic verse in John iii: 16. It is the fashion nowadays to make this parable the constructive base for Biblical theology and to say that all theology is included in it, and all the gospel, which is speaking probably, a little too neglectfully of other revealed shades of truth. It may be and doubtless is, that all evangelical doctrine may be deduced from it by inference, yet the emphasis here placed upon the divine Fatherhood needs to be noted in connection with other Scriptures which teach and imply sovereignty, else the mercy of God is made prominent at the expense of his justice, and then there are other limitations in the parable—yet, remembering these cautions and keeping the balance of revelation well in hand, the almost supremacy of the parable as a mirror of saving truth, must be admitted by all.

* * *

The parable teaches the wandering tendencies in human souls and thus illustrates the truth of the blight of sin. This younger brother first wandered, in thought into a far country,then, in desire,and finally after he had secured his portion of the inheritance he was a wanderer on foot, away from his home, away from his father's love, away from the paths of purity and peace. Such tendencies are in us all and if allowed to have their way will carry us all astray. In his blind longings after what he did not have, the prodigal imagined himself in fetters and that if he were once rid of the constraints of home he would be free. Sin is the great imprisoner and yet sin persuades the soul that in license there is liberty—one of the arch foe's most specious lies. That soul is only free who is released from wandering thoughts, who is set at liberty from wrong desires and whose feet are kept from the paths of sin. There is an old proverb never improved upon, "That though we cannot prevent the birds from flying over our heads, we can prevent them from nesting in our hair." Had this wanderer guarded the gates of thought and desire, he never had seen the far country nor herded with the swine. Had he possessed the new heart at the beginning that he had when he came to himself, the sad story of his lapse and apostasy had never been written.

* * *

The parable teaches the fearful consequences of wandering from God. If persisted in, moral decay is the inevitable result. The prodigal was first a rebellious son and then a moral degenerate. He was first ungrateful and irreverent and then became careless, worldly and dissolute. He was first a wanderer, then a prodigal. There is no safety for any soul outside the restraints of religion. When we tire of the wholesome restriction of "the father's house," when we begin to count God out of our plans and ideals, when we think it old-fashioned to go to church and out of date to pray and read the Bible, we have made the dangerous start and are likely soon to be on the broad highway towards the far country and the husks and the swine. Freedom from restraint and the unbounded privileges of our own way, seem the gateways to an "El Dorado," but alas do they not often lead to a "Death's Valley" instead? Sin wastes manhood. Riotous living weakens every noble power and inevitably ends in want. Not physical and financial want merely, but spiritual want, the worst of all. The far country seemed to the wanderer like a fair city agleam with alluring lights; it became to him a festering pit, which nearly wrought his ruin.

* * *

The parable teaches also the boundless hope of redemption. There is never a country so far away from whence the soul may not return to God. The picture is drawn in the darkest shades. The man was perishing among the swine. He was hungry and famishing. He was a moral wreck,and yet such an one came to himself. "God so loved * * * that he sent his son, that whosoever believeth * * * might not perish." There is hope for all, therefore, and hope to the extremest case. Let us not despair of any soul. There used to be a class of people in the mountains of Southern New York, not very far from the crystal Hudson river, of whom a minister once said in a moment of discouragement, that "he did not believe there was any salvation for such" they were so very low and bad, and yet the river of the water of life was flowing at their very feet if only they had been willing to wash in its cleansing flood. There is a "self" to come to in every soul. The divine image is marred, not lost, in any wanderer. It can be restored by grace through faith. Any one may come to himself, with Christ's help, through the spirit. The hopeless case is the one who never says, "I will arise and go unto my Father," and who is not willing to say, "I have sinned."

* * *

The parable does teach the Fatherly love and forgiving heart of God. When rightly interpreted in its relations to his sovereignty, Father, is our truest word for the Divine being. It preserves to us His personality and His love. It makes room for tenderness and compassion. It makes it possible for God to be known of the heart. The Fatherhood preserved, the sonship of man is secure and the brotherhood of man. The race is then a family and the universe a home of which heaven is only a group of the higher mansions. Like

a father God has his arms ever extended to welcome a returning wanderer and restore him to his first estate. Like a father God is ever seeking to save the lost, bring back the erring, fold again the outcast sheep.

Church News.

Northern California.

San Francisco, Third.—Rev. William Rader will commence a series of Saturday evening sermons next week on the general theme, "What the Nineteenth Century Has Given to Religious Life and Thought." The subjects are: "An Open World," "Darwin and Darwinism," "Pope Leo XIII," "The Spirit of Humanity," "Henry Ward Beecher," "Abraham Lincoln."

San Francisco, First.—The Woman's Missionary Society gave attention at its last monthly meeting to China. That was the topic for consideration, and every part of the program was by Chinese. The Rev. Jee Gam of the Congregational Mission offered the opening prayer, and the Rev. Soo Hoo Nam Art of the Presbyterian Mission pronounced the benediction. Mr. Chan Seen Chun, who is the Secretary of the present Chinese Consul, and a member of this church, gave an address on "The Relation of Christianity to China." There were present several children from the Chinese Presbyterian Mission, and also some of the children who are members of the Chinese Helping Hand Society. The children entertained the audience with songs and recitations in both Chinese and English. Many who were in attendance said it was one of the best missionary meetings they ever attended. The meeting was in charge of Mrs. D. W. Folger.

Sonoma.—A reception was given to Mr. and Mrs. John W. Roberts in the parlors of the Congregational Church, Wednesday evening, April 1st. The rooms had been decorated for the occasion, and every effort made to make it enjoyable. Addresses of appreciation were made by individuals representing both the church and community, and were happily responded to by Mr. Roberts. Mr. and Mrs. Roberts have been efficient workers in our church for a long time, and will be greatly missed among us. They are soon to leave for a visit to Philadelphia, and will eventually make their home in Berkeley. The special services held during Passion Week were well attended and very helpful. Rev. L. D. Rathbone of Santa Rosa assisted the pastor, and spoke each night. At the last meeting a number designated their purpose to lead the Christian life.

Sierraville.—Palm Sunday the evening service was given over to the Sunday School, the pastor preaching at Beckwith. An excellent program was presented to a good congregation. Easter Sunday the pastor preached here both morning and evening, and at Sattley in the afternoon. There was good attendance at all services, the church being crowded in the evening. On both Palm and Easter Sundays the church was beautifully decorated with flowers sent from San Mateo and Berkeley friends.

Southern California.

Paso Robles.—Rev. H. P. Case spent Easter with us, preaching at San Miguel in the afternoon and giving an illustrated address in the evening. A collection of $3.55 was taken for Sunday School missionary work. One member was received on profession of faith, and one by letter a San Miguel. San Miguel Church has been repapered and neat pews put in place. The Rev. C. S. Billings will begin a series of evangelistic services with us on April 23. The other churches will unite in these meetings. During the summer a Yale student will be in charge of the work at San Miguel and vicinity. The pastor here would like to exchange homes and pulpits during vacation with some other home missionary pastor. Write F. W. Reid.

Claremont.—This church, which gives the Christian home life to our sons and daughters whilst in college, is active in every line of work. The past year has been one of happy work. Eleven have joined on confession and twenty-nine by letter. Here is the church that gives and teaches all who come under its influence to give. Home expenses $1,895. Benevolences $2,564 and $475, of this, last object was given by the Christian Association of the college. The Bible study as prosecuted in this church is worthy to be followed by others. A lot for a new church has been secured and now for a building.

Buena Park.—This church has been blessed in the past year with a goodly number on confession of faith and by letter. A year ago they became self-supporting; no trouble to pay all bills and collections have doubled. Happy, harmonious and aggressive are pastor and people.

MEETING OF THE LOS ANGELES CONGREGATIONAL ASSOCIATION.

This Association held its seventeenth annual meeting April 13-15 at Long Beach with the First Congregational Church, the Rev. Charles Pease, pastor.

The principal address of the opening session on Monday evening was delivered by Rev. Dana W. Bartlett, on "The Human Misfits in Our City Life." With his rich experience as pastor of the Bethlehem Institutional Church of Los Angeles, Mr. Bartlett was able to speak with interest and intelligence on this subject. On Tuesday morning organization was effected by the election of Rev. C. P. Dorland of East Los Angeles as Moderator, and Rev. J. A. Stubbins as Scribe. During the devotional exercises a touching message was read from Rev. Dr. Frary, former pastor of the church at Pomona, who is at present seriously ill, and which was responded to by the Association with resolutions of sympathy and love.

The general topic before the Association was "The Living Christ.' The address by Rev. William Davies of Vernon Church, Los Angeles, on "The Living Christ the World's Ideal," was exceedingly effective.

At the beginning of the afternoon session Mr. Francis Murphy, the great apostle of temperance, who is doing such excellent work in Southern California, was called to the platform and addressed the meeting briefly in his inimitable way.

The afternoon session for the consideration of Home Missions was in charge of Superintendent John L. Maile, who delivered the address on "Foundations of the Home Missionary Enterprise." Rev. H. P. Case spoke in behalf of "The Sunday School on the Frontier." Rev. Alice M. Robinson presented the work in Kern County which she and her husband are doing. Though unassumingly told the story was none the less one of heroism. Rev. C. S. Billings spoke of his interesting work with the railroad men and their families in Barstow.

An interesting speaker at this session was the Rev. Velino Minjares, recently from Mexico, and now pastor of the Spanish Congregational Church of Los Angeles. He responded beautifully to words of welcome addressed to himself and his church,

In the evening a large audience assembled to hear the two addresses given by Judge Curtis D. Wilbur on "The Living Christ and Industrial Idealism," and by Rev. William Horace Day on "The Messages Jesus Considered Important."

The first address of the Wednesday morning session was delivered by Rev. Mr. Goodell on the subject, "The Living Christ in the Relation to Parent and Child." He urged the parents' great opportunity for the training and culture of the child with the help of the Living Christ.

Following this was the very able address of President George A. Gates of Pomona College on "The Living Christ and Educational Ideals." Education inspired by the Living Christ fits one to make a good life as well as a good living.

The Rev. T. H. Wilson of Methodist Episcopal Church, South, opened the afternoon session by a very thoughtful address on "The Living Christ as the Inspiration of Character," while the closing address was well given by Rev. C. P. Dorland on "The Living Christ the Secret of Progressive Revelation."

This beautiful little city by the sea; the new and very attractive church building, and generous hospitality of the people, as well as the excellent spirit manifested, and the uniformly able addresses contributed to make the meeting so thoroughly successful. K.

NOTES AT THE LOS ANGELES ASSOCIATION.

"A Living Christ" was an inspiring theme, and the Spirit of Christ was sweetly felt from the very opening session. The ministers and delegates had come from their Easter services, warm in the faith of the Resurrection. "When I received this program I said the committee was inspired to give us a theme so full, so practical."

"The Living Christ is the only message that I can bring that awakens the outcast, the besotted one, the man with a 'number,' to see their Savior."

"I see the rising tide of a clearer faith in the Living Christ, as message after message comes to us from the wide, wide field."

Rev. Alice M. Robinson's bright and hopeful report of the field she and her husband are so faithfully cultivating was one of inspiration to all. The call for more workers and more money to support the work in Kern county is no fiction. Her word pictures, how she does the home work for a family of three, prepares her sermons, and preaches and does pastoral work in a field thirteen miles way, has the ring of a real frontier home missionary. God bless them in his service. One could but wish other women whom God has endowed with equal gifts might hear her Master's call and go forth for him instead of expending so much energy in the Woman's Club work of the present day. Surely, they would find more to inspire them and more practical results reached.

The messages Jesus considered important: 1, Character, or a redeemed life; 2, Jesus Christ, the sufficient motive of that life; 3, The kingdom, or redeemed social life; 4, God, the Father.

How different would have been the history of the church had the early church fathers seen Christ's teachings in the light of these four essentials of Christ's message to the world.

"Goodness is the blessedness of America," said our godly Francis Murphy, "but remember, you can't save men only through Jesus Christ." "Don't forget, brethren, to draw the net at the close of your sermon; some poor soul wants to say, 'Pray for me.'" "There is a crucial time in every man's life, in every boy's and girl's life; see it and help now."

"Efficient home mission work moves along in the line of men's thinking and their activities, persuading them to love God with all their strength and mind and love for their fellow-men. The pulpit must ring out the great fact of a changed heart in order to come into vital fellowship with Jesus Christ."

"How can Christ's messengers bear testimony to a living Christ, save they have vital union with him?"

Father Bristol, reaching close to ninety, led the Association often to the throne of grace. His very presence was a benediction.

Long Beach is a "dry" town. It was a signal for a loud amen and prolonged applause when the message came. "Santa Ana goes dry." God is honoring his church and co-workers of anti-saloon and Francis Murphy, Good Templars and the mother's prayers.

Santa Monica drove the enemy hard, but failed on a mall margin, and votes to sacrifice a few more sons and daughters on the altar of Bacchus.

The Long Beach church entertained in a royal way. One home at least on ocean front never ceased to expand morning, noon and night, and the guests might have overstepped the bounds of joy had they not had the restraining influence of a dignified brother from old Baldy's base.

"Christ should be in the home, more real than in the church. Do not relegate the teaching of your children to love Christ to the Sunday-school. Mother, father, begin at the cradle to sing, read and talk with the living Christ that unconsciously the child shall literally grow up in the nurture of the Lord."

Mr. and Mrs. Pease were the very embodiment of hospitality—omnipresent to welcome, direct, answer questions and see that no one was overlooked or in want. May the Lord answer the many prayers in their behalf for his blessing and the outpouring of his Holy Spirit and the companionship of Christ that a rich harvest may be gathered in this beautiful new and commodious church. Surely, the Lord will answer.

Brother Maile found delightful opportunities to visit with the home missionary brothers and sisters from various fields. F. J. C.

DR. BRADFORD AT LOS ANGELES.

Last Sabbath was Congregational day, with Dr. Bradford as speaker in the First church morning and evening. "Revive Us Again," was the morning thought. The supreme need of the American church is found in this text, said the speaker, and we need to ask, are the Congregational churches fulfilling their duties and seizing their opportunities? The outlook is both hopeful and sorrowful. The people welcome the church that brings the true message of Christ on the one hand and looks with suspicion, when they see a lack of assurance and confidence in the message they bring—the world demands a message that is positive.

"A message permeated with Spirit of Jesus Christ. All problems that are settled right will have to be settled by the ethics of Jesus Christ. Prosperity in commercial and industrial lines is seen everywhere. Is it so with the moral forces? The old world does not fear our navy, but our commercial invasion. So rapid are millions made, that men are carried on into the very vortex of self-destruction, so that the millionaire seems to think he can buy his way out of hell into heaven with gold. Emigrants are pouring into 'Castle Garden'

as never before. A few weeks ago 10,000 in a single day; not of the cultured, but ignorant—the oppressed. Flooded by commercialism, flooded by the down-trodden masses of humanity, how shall we meet these problems? We are the spiritual descendants of the Pilgrims; they were missionaries, shall we continue to be their worthy descendants? Congregationalism has no prize in a high office to offer. The pastor is servant to his flock; the deacon is to serve. The majority rules. The Hague is Congregational, 'He serves best who serves most.' How shall we cope with the problems before us? Not alone intellectually, but spiritually. The supreme need of the hour is an instant and universal spiritual awakening, a revival reaching the uttermost ends of the earth; one that will cause men to stop and think and see every man his brother; man is not a commodity, but a human soul. The one supreme need and demand of the American church is, a spiritual awakening so as to make men know God."

We wish the doctor had taken more time and shown us how we are to have this spiritual revival. Is it in the old way of the Wesleys, Edwards, Finney and Moody? How? Is there a new way? The doctor says we need a positive, assuring message, permeated with the spirit of Christ, so we presume when he said, "The supreme need of the hour, is a spiritual awakening to make men know God," he implies that it is through Jesus Christ, for "no man cometh unto the Father but by me." We say, "Amen," and cry out, "Revive us again," O God, in thine own way, be it old or new.

In the evening Dr. Bradford spoke on "The Mission of the Pilgrim Polity." It was an address full of historic pictures and facts. He plead for the unity of faith in Jesus Christ on behalf of our churches. The message he brought was inspiring throughout. The church was taxed to accommodate the audience. Friends from far and near came to hear and welcome our brother. We were glad to catch the first voice of the coming Congress. F. J. C.

DEATH OF REV. SAMUEL G. ARNETT.

On Wednesday, April 8, 1903, the church at Whittier was called upon to mourn the loss of its beloved pastor. For some time Dr. Arnett had experienced symptoms of heart trouble, but not until March 15th had they assumed such serious form as to prevent him from pursuing his ministerial duties.

The deceased was born at Sparta, Ill., August 24, 1850. On May 6, 1879 he was married to Miss Emily Holdoway at St. Louis who with her son, Dalton, and daughter, Miss Mae, survive to mourn the loss of a loving husband and father.

Dr. Arnett taught school several years in his early manhood, after graduating from the State Normal at Bloomington, Ill. He graduated from the St. Louis Medical College in 1876, and for fifteen years following was a practicing physician.

Dr. Arnett, feeling that he was called to the ministry, decided to relinquish medical practice, and entered Chicago Theological Seminary in 1890 from which he graduated three years later. He was ordained at Milburn, Ill., during his first year at the Seminary, and in the same year did service in the ministry at Garden Prairie in the same State. Following this he preached as a minister in the Congregational church at Aurora, Mo.; Bethany church, St. Paul; Park church, Berkeley, Cal.; a second time at Aurora, Mo., whence he came to Whittier two and a half years ago. Dr. Arnett was a cultured minister and a man of wide information and well-sounded Christian character. His sermons were models of clearness and conciseness, and always bore the stamp of high moral conviction and soundness in doctrinal truth. His genial nature and sunny disposition endeared him to all.

While we bow in grief under the dispensation that has taken him away in the midst of the years of his usefulness, we cherish the memory of his noble manhood and stalwart Christian service, as of one who served well his day and generation, and who was prepared to give a good account of work well done.

Mrs. A. C. S.

SANTA CLARA ASSOCIATION.

Then annual meeting of the Santa Clara Association of Congregational churches was held at Campbell, Tuesday and Wednesday, April 7th and 8th. The program modestly announced as the first number a "Social Lunch at the Church at 12 oclock." The "social lunch" proved to be the first of four excellent meals served by the ladies during the meeting of the Association, in the dining room of the church, the other three having been inadvertently omitted from the program by some oversight of the Program Committee.

Rev. C. G. Baldwin, Moderator, conducted the opening devotional service at 1:30, and when the roll of churches was called at 2 oclock all but two of the eleven churches of the Association were found to be represented, one of these sending a delegate later, so that only one church was without representation at the meeting. The Association chose Rev. E. S. Williams, Scribe. The reports from the churches were encouraging, no church having failed to make accessions during the past year.

The first paper presented was by Rev. J. H. Kimball of San Mateo, who spoke ten minutes in behalf of a graded Sunday-school. The discussion following the paper indicated that the time was ripe for a movement which, in the language of the recently organized Religious Education Association of Chicago, should "place the work of religious and moral instruction on as high a plane as that on which secular education has come to rest." Later in the meeting a standing Sunday-school Committee was appointed, consisting of Rev. J. H. Kimball, Rev. H. M. Tenney of San Jose, and Miss Lyra Mills of Saratoga Rev. O. W. Lucas of Pacific Grove and Rev. C. D. Milliken of Cupertino read two brief but thoughtful and very suggestive papers on "The Elimination of Mystery from Spiritual Phenomena" and "Our Ideas of God."

Mrs. J. M. Ivy's subject was "The Layman's Part in Soul-Saving." She deplored the double standard of Christianity, a pulpit standard and a pew standard, and urged laymen to greater activity in personal work.

Miss Clara Shelly of Redwood, whose name appeared on the program, was detained, and her paper on "Missionaries in the Pew" was read by Mrs. E. Eikerenkotter of San Mateo.

After devotional service, led by our new pastor at Saratoga, Rev. Merrill, Judge B. G. Hurlburt of Campbell introduced the subject of the evening, "Christian Citizenship." His paper was closely followed by the congregation. He declared that the "church member who neglects his civic duties falls below the standard of a Christian."

Two Jeremiads were delivered by Rev. H. M. Tenney and Rev. C. G. Baldwin, who spoke with the earnestness that is born of experience regarding condi-

tions in Santa Clara county, and the need of Christian men in politics there.

Wednesday morning was Ladies' Morning. After the devotional service, which was led by Rev. Shearer of Pescadero, papers were read by Mrs. Rambo, Mrs. Jollyman, Mrs. Lucas, Miss Mills, Mrs. Washburn and Mrs. Etheridge. They were spiritual, practical, bright, sensible, stimulating. It was a good session.

Wednesday afternoon Miss Mills led the devotional service, after which Rev. H. E. Parker of San Juan spoke on "Country Compensations." Rev. William Windsor followed with a paper on "A Revival of Christian Home Life," and after him Mr. C. D. Cutting further developed the general subject of "Home Life" by relating a personal experience. Rev. F. M. Washburn of Soquel preached the sermon at the communion service. "The Bread of Life" was his subject.

The evening session closed the meeting. Prof. G. W. Miles of Redwood had an original subject, "The Apostles' Creed and Higher Baptism," which he treated in an original way. Mr. G. W. Dickie's part on the program was looked forward to by all. His reputation for Biblical scholarship was more than sustained by his exceptionally able paper on "The Structure of the Bible."

Notes and Personals.

The Congregational Club will meet next Monday evening at the California Hotel. Dr. A. H. Bradford will speak.

The Rev. Edmund Owens of Mullan, Idaho, has accepted a call from the churches at Pomeroy and Pataha City, Washington, and will begin work on those fields the 1st of May.

The Congregationalists of Wallace, Idaho, have purchased lots worth $2,400, and will begin at once the construction of a handsome church edifice.

Next Monday there will be a union meeting of the ministers of San Francisco and vicinity, which will be addressed by the Rev. Drs. Bradford and Daniels. They will speak on the subject of "Church Federation;" the former concerning the movement in our own land, the latter concerning it on the mission fields.

OREGON LETTER.

By George H. Himes.

The East Willamette Association will meet with the Butteville Church, Rev. J. M. Barber, pastor, on April 28-29. Papers will be read as follows: "The Church for the Times," Rev. J. M. Dick; "The Emphasis in Religion," Rev. W. C. Kantner; "Suggestive Methods of Sunday School Work," Mrs. T. E. Beard; "Woman's Work in the Homeland," Mrs. W.D. Palmer; "The Successful Church and the Successful Minister from the Christian Standpoint," by Rev. H. A. Start; "Seeing the Christ in the Common Things in Life," Rev. E. S. Bollinger; "Missionary Training in the Home," Mrs. W. C. Kantner. Rev. S. A. Arnold will deliver the Associational sermon. Butteville is rich in historic interest, as it is in one of the oldest settled communities in the State, although not by a class of people in the earliest days who had any special interest in developing American institutions. At Champaey, three miles distant, civil government on the Pacific Coast was born on May 2, 1843, and two Congregational ministers—Rev. Harvey Clarke and Rev. J. S. Griffin—were present on that eventful day.

Hassalo-street Church, under the guidance of Rev. C. E. Chase, the newly called pastor, whose name is well known to The Pacific readers, is entering on an era of increased usefulness. The monthly meetings of the Kingdom Extension Society are very profitable. The Sunday School is in a flourishing condition, and has adopted a graded system of lessons. Already the necessity for more room in connection with the school is plainly apparent. The church is looking forward to the meeting of the Portland Association with the expectation of receiving a great blessing by reason of its presence in the church.

The seventh annual meeting of the West Willamette Association of Congregational Churches and Ministers was held with the church at Sherwood last Tuesday and Wednesday. Rev. D. B. Gray was chosen Moderator and Rev. Howard N. Smith Scribe. Rev. Daniel Stauer preached the Associational sermon. The central thought of the Association was "Power in the Church for the Extension of the Kingdom," and the topics were: "Power from the Word," by Rev. J. M. Barber; "Spiritual Power," by Rev. C. F. Clapp; "Financial Power," by J. S. Bishop, M. D.; "The Power of the Individual Life," by Mrs. M. H. Cady; "Woman's Work as Power," by Mrs. C. F. Clapp; "The Sunday School as a Source of Power," by Rev. Howard N. Smith; "The Power of Christian Education," by Rev. D. B. Gray. The address at the closing session was on "The Power Needed, by Rev. Elwin L. House, D.D, of the First Church, Portland. Superintendent Clapp gave an address on the Pacific Coast Congregational Congress, emphasizing the importance of that gathering of Congregationalists all up and down our coastwise line of magnificent distances.

It is hoped that there will be a good attendance at this Congress, and that the esprit de corps of Congregationalism on the Pacific Coast may be greatly developed thereby. The Seattle brethren are making arrangements on a large scale for welcoming their brethren, and they ought not to be disappointed.

Last Sunday was a day of genuine uplift in the Oregon City Church, and the pastor and all the people were greatly encouraged. The Easter service was especially attractive, and the theme of Pastor Bollinger was "Victory over Death and the Grave." For a month previous the church was closed, the auditorium undergoing a thorough renovation, the expense of which was $325, all defrayed by the Saturday Club. There were twenty additions to the church, all but two on confession—the result of quiet and determined work during the two preceeding weeks, half of them from the Sunday School. Altogether the conditions are more favorable for aggressive work and a forward movement than at any previous time in the history of the church. Pastor Bollinger began his fifth year on March 1st, and since then more than one hundred new members have been added, so that now the membership of the church is the largest in its history.

The effort begun on March 29th to effectually dispose of the mortgage of $19,500 on the First Church of this city has already practically been accomplished. With a nest-egg in the nature of a bequest of $1,000 by the late F. M. Warren, for a number of years before his death a deacon emeritus, supplemented by a pledge of $3,000 from the Ladies' Aid Society, both conditional upon the remainder of the sum being secured before July 9 and February 1, 1905, Dr. House laid the matter before the people, and at the same time outlined

a plan which, he believed, if followed vigorously, would bring about the desired end. A Finance Committee of nine was appointed, and on the following evening each of these persons selected nine others, so that there were nine Canvassing Committees of ten persons each, to which the entire church membership was apportioned. All went to work with such zeal that at the close of Easter Day it was announced that $17,500 had been secured. Since then $700 additional has been pledged, hence the end seems to be almost in sight. The willingness of the entire membership, so far as it has been seen, has greatly encouraged the heart of the pastor and all others who have been bearing the heat and burden of the day for several years past. When this debt is discharged there will be splendid opportunity for the church to enlarge its sphere of usefulness in many directions.

Portland, April 19, 1903.

AN OPEN LETTER.

Dear Mr. Editor: You cannot, of course, hope to find yourself in agreement with your readers at every point. But it has seemed to me that your editorial of March 26th calls for a word of dissent in so far as you quote with approval from an article by Dr. Berle. In this article Dr. Berle passes a very ungenerous and unjust criticism on Professor Starbuck's address before the recent Educational Convention in Chicago. Any one who has followed the writings of Dr. Berle on psychology must consider him a most unreliable critic in this field. Throughout the article from which you quote one meets his personal equation disguised as an eternal standard. To call this "up-to-date" would seem to require a stretch of the imagination. The very form of his criticism shows that he is mistaking his personal preference for public oracles. After all Professor Starbuck is too great and too valuable a man to be dismissed with a wave of the hand. Especially here on the Pacific Coast, where every well-informed person knows Dr. Starbuck as a man of whom the West may justly feel proud, it seems particularly unfortunate that such a criticism as that of Dr. Berle should be given additional circulation. Let us encourage our scholars instead of throwing stones at them. In any case the day still is far distant when we can afford to emphasize any supposed or real antagonism between the intellectual and the spiritual. It is not in that direction that our salvation lies. A good deal of so-called spirituality is unadulterated "gush." That which is sanely spiritual and that which is sanely intellectual are among the things that "God hath joined together." Let us not encourage divorce court proceedings. I would not feel free to write in this strain did I not feel that I am advocating something which is not foreign to the expressed policy of The Pacific. To be generously discriminating, slow in judgment and fair-minded in criticism is the way to make our new sciences yield their best. A large proportion of the crop of results from any new field of science is weeds. Scientists themselves will see to it that they are eliminated. Meanwhile only harm can come from trying to burn the wheat to kill a few tares, or from lashing the public into a state of alarm over dangers that do not exist. Yours sincerely,

William Frederic Bade.

Editorial Note.—We have asked the Rev. Dr. Berle of Chicago, from whose article in the Congregationalist we made quotation, to write an article in reply to this letter from Professor Bade.

Dr. Berle is pastor of our leading church in Chicago, situated near our most largely attended theological seminary. He is a graduate of Harvard; has studied in Berlin, London and Paris, and under psychologists as able and noted as are to be found. Nothing written by him shows to us that he has any prejudice or grudge against psychologists. With Prof. James and other representative psychologists he has had considerable personal contact and is known to greatly admire and esteem them. Our understanding is that he has no personal acquaintance with Prof. Starbuck. If he had we have no doubt that he should find him a man worthy of esteem, as have many other persons. But this would not alter his estimate of the professor's address at the religious educational convention in Chicago; nor would any personal acquaintance with the professor on the part of others who heard him change their estimate. We have it from good authority that it was the conclusion of many that Prof. Starbuck's address showed that he had "failed to know why the great majority of people who were there were there at all"; and that Dr. Berle was very generous and gentle with him in his criticism. But however this may be Dr. Berle is not a man who would intentionally do another an injustice, and we shall await with interest an article from his pen.

RESOLUTIONS ADOPTED BY THE LOS ANGELES ASSOCIATION AT THE MEETING AT LONG BEACH.

Whereas, The nearly fifteen years' pastorate of Rev. L. H. Frary, D.D., with the Pilgrim Congregational church at Pomona, Cal., is, by reason of ill-health, brought to a close, and

Whereas, This Association has received from Bro. Frary a message from the sick bed requesting our prayers and remembrances;

Resolved, That we earnestly invoke the Divine blessing upon our dear brother, praying for his recovery if it be the Lord's will, and we implore a full measure of the comfort of Christ upon him and upon his devoted wife;

Resolved, That in the able and extended ministry of Dr. Frary we possess an eminent example of those qualities and efficiencies which are a model for us all in our labors in the gospel and we rejoice in the abiding results of his abounding service.

(Signed.) C. P. Dorland, Moderator.

Long Beach, Cal., April 15th, 1903.

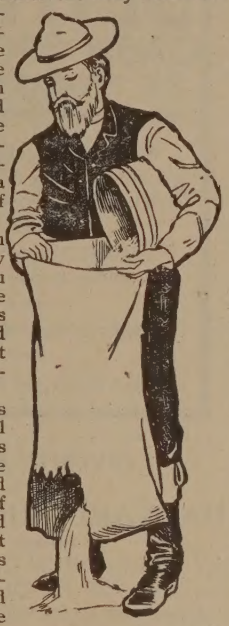
The church has one mission—the winning of the world to Christ. If we keep this ever before us, it will simplify our motives and cause us to see always the essential thing in plans and methods; it is not the machinery that is important, but the spirit that guides and controls the movement and the results that follow.

Life's burdens will pass, therefore spend not thy years in repining.

TO LET.

President Fuller's house, charmingly situated on Saratoga foothills. Eight rooms, partly furnished. Abundant spring water piped to the house. New bath room. For the summer or for two years. Pacific readers preferred. Edwin S. Williams,
Saratoga, Cal.

How long will it take the man to fill the sack if he does not stop the leak? To attempt to nourish the body when the stomach is diseased is like trying to fill the sack with the hole in it. When the stomach and other digestive and nutritive organs are diseased, there is a constant loss of nutrition. Enough is eaten but the body loses flesh,–plain proof that the food eaten is largely wasted because it is not digested and assimilated.



Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It stops the leaks by which nutrition is lost, and enables the building up of the body by the nutrition derived from food. The gain in weight proves the cure.

"Three years ago I was taken sick with what the doctor called nervousness and indigestion," writes Mrs. Warren E. Parker, of Orange Street, Nantucket, Mass. "He gave me medicine for the trouble, but I could not eat even a little toast or oatmeal without suffering severely. In a few months I began to have distressing pains right in the pit of my stomach. I called the doctor again and he said I had catarrh of stomach; gave me medicine but it did not do any good. I lost 28 pounds in three months. I then commenced taking Dr. Pierce's medicines and soon began to feel better. I have taken six bottles of 'Golden Medical Discovery,' two of 'Favorite Prescription' and six vials of Dr. Pierce's Pellets. I have gained ten pounds. Can eat everything."

Dr. Pierce's Pleasant Pellets cure constipation.

You need not break the glasses of a telescope or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them,and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our conscience, as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.

Be it ever so humble, there's no place like home to get back to after a summer vacation and a spell of boarding 'round.

Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes at Harvard, ever thought of him sa an old man, although he had then passed his eightieth birthday. His spirit ant, so fresh and full of life, that was so young and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial doctor never practiced medicine, yet h edid more to relive human suffering than many practicing physicians. His presence was a tonic; it was a perpetual delight to be near him.—Success.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

It is the agreeing testimony of missionaries in all Mohammedan countries that there is growing among the followers of Mohammed at present an openness of mind towards Christianity as has never before been evinced since the modern missionary epoch began.

Beware of flattery. It is apt to turn the head. Some people, having climbed high, have suddenly reeled to their fall from this sort of intoxication, produced by fawning or injudicious flatterers."

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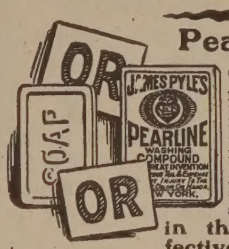

Pearline or Soap– not soap *and* PEARLINE. That is waste. PEARLINE has enough soap to act in the most effective way on dirt. With many washing-powders, much soap is needed. You can't find a trace of soap in some. But PEARLINE is improved soap itself. Takes soap's place. Does easier—quicker—better work—saves rubbing. 675

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Frances Williard, at Evanston, entered into this beauiful rest, which inspired and glorified all her wonderful life. She said: "I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird. I did not ask myself, 'Is this my duty?' but just intuitively knew what I was called upon to do. The conscious emotional presence of Christ through the Holy Spirit held me. I ran about his errands 'just for love.' Life was a halcyon day, for I was shut in with the Lord."

Mr. Dowie says he is laying up treasures in heaven. That may be so, but he is also storing up a good pile upon the earth.

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Her Pilgrimage.

In sixty days she walked one thousand four hundred and forty miles. You marvel as you look at her, for she is not a robust woman.

"Why did she undertake such a pilgrimage?" you ask. Because she hoped thus to gain merit which would secure for her bodily health in this life and after death, paradise.

Taking a package from a recess, she showed us the relics she had brought home from that pilgrimage. She had visited many shrines and temples and the pages of a book she had herself made were covered with the seals of various temples placed there by the priests. A picturesque kimona of creamy white cloth, was stamped with classic Chinese characters of soft dull yellow, selections from the Buddist scriptures. This garment was sold to her for a small sum in one of the temples. They told her that if she wore it in sickness it would ensure recovery. A strange little garment of white paper was to be worn when she died. She paid a yen (Japanese dollar) for a certificate with a great red seal; this and the paper kimona made her entrance to paradise sure. The paper certified that so long as the temple should stand the priests would pray for her.

Besides these relics there was a kokemono (scroll picture) of a goddess, which she had worshipped.

When her husband became a Christian she opposed him bitterly, and wanted to leave him. He had the greatest difficulty in persuading her to remain in his home. Our little Bible woman began to visit her, but this disciple of Buddha would not even look at her. But a friend of her husband patiently explained to her the way. Gradually her opposition weakened, and now she welcomes the visits of those who come to teach her of the One who died that she might inherit eternal life. She has been baptized, and on a recent visit to her own family, told them of her new found faith, and returned home rejoicing that she could witness for the true God.

But she is only one out of millions in Japan who are trusting their salvation to works of merit and prayers of priests. Buddism is not dead. It opposes Christianity with all its power. The priests not infrequently attend Christian services, but they come because they want to learn Christian doctrines and ethics to supplement the teaching of their own religion, not that they may tell the people of Christ.

The cities and villages are full of Shinto and Buddist temples, and these temples do not lack worshippers. Everywhere in the country are little wayside shrines and idols with fresh flowers placed before them. The greedy priests oppress the people and make them pay high prices in cash for salvation. The common people believe implicitly and a large proportion of the educated still trust the old religions. The Christian churches are like little islands in a great sea of heathenism and idolatry and infidelity, for most of those who lose faith in the religion of these fathers become infidels or agnostics. Japan is trying to adopt, not Christianity, but Christian civilization, the body without the soul. As yet the inner heart life of the nation as a whole has scarcely been touched by Christianity. Protestant Chrisianiy is only about forty years old in this land.

Yet Japan leads the nations of the Orient. China is looking to her for help. There are eight hundred Chinese students now in Tokyo and several hundred more are expected. Japanese professors fill some of the highest positions in Chinese colleges and universities. Think then what the capture of Japan for Christ will mean for China and all the Orient.

This land is not yet won but now is the time of opportunity. Many desire to study Christianity, and the people are in a more receptive mood than ever before, but we are hampered sadly by lack of workers and lack of funds. The fields are already white for the harvest. "Pray ye therefore the Lord of the harvest that he will send forth more laborers unto his harvest."

Ella M. Holbrook.

Sympathy with sorrow is a virtue attainable by man, but it needs an angel to participate aright in another's joys. It is godlike.

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